

The Clergy in Politics.



WE have received the following communication from an old friend, whom we know to be a practical Catholic and a good citizen :

"On the day before the Democratic primaries for the aldermanic election I received by mail two circular letters, exact duplicates except the signature, of which I enclose a copy. One was signed by Rev. Father X. as 'Rector of St. N's Church,' the other by Father Y. as 'Rector of St. N.'s Church.' There was up for renomination Alderman Z., conceded to be one of the most (if not *the* most) capable and honest members of our present Common Council, who has served as such for four years. The other candidate, W., was a new man. After receiving the above-mentioned circulars, I for the first time in my life, went to the primary and voted for Z. and urged all I could reach to do the same. He was renominated by acclamation. W. was not in it. I have lived in this city for nearly forty years and never before heard of Catholic priests mixing up in ward politics in this way. What do you think of it? Have they a right to use their holy office in this way?"

The circular to which our correspondent refers reads thus :

"It is especially desirable this year, that safe, reliable Aldermen be selected. I have reason to believe, and special assurances, that Mr. W. is such a man. He possesses qualifications which make him a very desirable man to represent us people of the Xth ward in the City Council. He is a man of rectitude and a fearless defender of the people's rights.

"He will be a candidate for nomination at the primaries of the political party with which he affiliates. To elect him, we must remember to vote for him primary day, as well as on election day.

"The primaries are held on Saturday, March 8th, between the hours of twelve and seven o'clock in the afternoon, and the day of election is April 1st.

"I trust you will give Mr. W. your support on both dates, confident that his election will be an advantage to us all. N. N., RECTOR OF ST. N.'S CHURCH."

As a citizen, the pastor of a Catholic congregation undoubtedly has the right, like any fellow-citizen, to give his vote to, or use his personal influence in behalf of, any candidate for public office whom he may deem worthy and fit.

As a priest and shepherd of his people, however, he must be guided by the ecclesiastical law, which for reasons easy to understand, circumscribes this right to a degree.

"Saluberrima Patrum Baltimorensium *) monita de rebus politicis a clero arcendis nostris praesertim diebus iterum iterumque urgenda censemus"—thus the Fathers of the Third Plenary Council.—" 'Clerus noster,' ita loquuntur, 'prudenter cavit, ne se omnino fidelium iudiciis interponeret; quae quidem in omnibus quaestionibus, quae ad civilem socialemque rationem pertinent, intra fines doctrinae et legis Christianae, libera esse oportet. Vos igitur, venerabiles fratres, hortamur, ut eandem persequamini viam, sicut decet ministros Christi et dispensatores mysteriorum Dei. . . . Relinquitte mundanis curas et sollicitudines civilium factionum, contentiones potestatis, delusae ambitionis aegritudines. Videte ne ullo pacto res sanctae fidei nostrae ad cujusquam factionis fortunam applicetis.' Itaque a discutiendis publice rebus politicis aut mere saecularibus, tum extra ecclesiam tum multo magis in ipsa, sacerdotes sedulo abstineant. Quae tamen ita intelligenda non sunt, quasi omnino silendum esse de gravissima obligatione, qua cives tenentur etiam in rebus publicis semper et ubique juxta conscientiae dictamen, coram Deo, pro majori bono tum religionis tum reipublicae patriaeque suae adlaborare."

Anglice :

"We deem it well to emphasize again and again, especially in our day, the most wholesome admonitions of the Fathers of the Ninth Provincial Council of Baltimore with regard to keeping the clergy out of politics. 'Our clergy,' they say, 'have prudently abstained from any interference with the opinions of the faithful, which must be free, within the limits of doctrine and Christian law, in all those things which pertain to civil and social institutions. We therefore exhort you, venerable brethren, to follow in the same path, as it behooves ministers of Christ and dispensers of His mysteries. . . . Leave the cares and and solitudes of civil factions, the struggles for power, and the disappointments of deceived ambition to those who live in the world. Be careful that you never pin the holy things of our faith to the fortunes of any political faction.' Hence priests must sedulously abstain from publicly discussing politics or purely secular affairs outside of, and still more in, their churches. This does not mean, however, that the clergy must be absolutely silent on the subject of the grave obligation by which every citizen is held, also in public affairs, always and everywhere to labor for the greater good of religion, the State, and his fatherland, according to the dictates of his conscience before God."

While THE REVIEW is not, of course, in any sense an official interpreter of the law, we think we can boldly assert that, while it may become a sacred duty for a pastor, as the shepherd of his

*) Conc. Prov. IX, litt. pastor.

people, to use his political rights to the fullest extent, with all the weight of his pastoral office, when important church interests or high moral issues are involved *); for a priest to attempt to influence the voters of his parish by signing political circulars evidently dictated by one aldermanic candidate against another in the mad struggle for spoils, where none of the higher interests of the faith or of morality are involved, †) is clearly against the spirit of the above quoted decree (No. 83) of the Third Plenary Council, and any such practice on the part of a considerable portion of our clergy would inevitably result in serious injury to the true interests of religion and of our Catholic people.

*) Such as was the case, for instance, in Illinois and Wisconsin, a few years ago, in the famous fight against unjust and tyrannical compulsory education laws, which threatened to subvert the Catholic parochial schools.

†) Clearly, no such higher interests were involved in the aldermanic campaign under review here, else the two pastors would have so stated in their circular.

About Vaccination.

[THE Secretary of the Anti-Vaccination Society of America, and editor of the monthly journal *Vaccination*, Mr. Frank D. Blue, of Terre Haute, Ind., has prepared for THE REVIEW a few brief papers on the subject of vaccination, of which we print the first to-day, by way of an opening. We earnestly request those who take the opposing view to put their position and their arguments into as concise and strong a shape as possible and mail them directly to Mr. Blue, 1320 N. 12th Street, Terre Haute, Ind., who will take them up in THE REVIEW.]

At the present time, more than for many years past, the question of vaccination is being agitated.

Yet there is no proof offered to establish the worth of vaccination, save statistics—absolutely none. Now I claim that vaccination can be shown to be right or wrong regardless of any and all statistics. If a man will but use his own good common sense, and exercise the faculties he possesses, and not take it for granted that the doctors know what they assert so confidently, he will soon reach the truth about vaccination and discover a key to fit every fetterlock that a mistaken medical clique has forged about our liberties.

I assert, being fully able to prove :

1. Vaccination has no scientific basis ;
2. Vaccine virus is at best pure disease ;
3. Vaccination does not prevent smallpox ;
4. Vaccine virus is of necessity dangerous ;
5. No one knows what proper vaccination is ;
6. Scientific medicine openly confesses it does not know the specific cause of smallpox.

TERRE HAUTE, IND.

FRANK D. BLUE.

Some Results of State Workingmen's Insurance.

I.

IN 1883 Germany passed a law providing for insurance against sickness; in the following year another, providing insurance for accidents, and five years later, in 1889, a third, providing old age insurance. When, a few years ago, we made a study of their workings, we found that all three worked smoothly, though each increased both outlay and income from year to year. However, our statistics reached only till 1894 inclusive.

From European journals we now learn more of the recent development. According to figures taken from the *Lorrain* of Metz by the *Courrier de Bruxelles* (March 1st) there have been collected and paid out in favor of the insured workingmen in Germany, up to the year 1898 :

Contributions by the employers 1,337,741,176 marks.

“ “ “ employés 1,173,449,805 “

Total, - - - 2,511,190,981 “
(\$620,000,000.)

The indemnities paid to the assured amounted to 1,702,184,100 marks, or 528,000,000 marks more than they had paid in.

Already in 1897 the amount of indemnities had reached 233,700,000 marks. It increases annually about 15,000,000 marks. To meet the increase there is a reserve fund of 850,000,000 marks.

In 1900, 125,821 pensions were paid to invalids, 6,677 to sick people, and 19,867 old age pensions, in all 152,365 pensions. Assessments were paid back in 156,229 cases of marriage, 235 cases of accident, and 34,197 cases of death.

Since 1900, the sum total of indemnities has been more than 300,000,000 marks, or a million a day, counting 300 workdays in the year. Many tears have been dried, much misery has been alleviated by such generous distribution. That is the bright side of compulsory State insurance. But it has also its dark side.

II.

On Jan. 9th last the German Minister of Finance declared in the Reichstag that new resources were needed for the imperial treasury, giving as one of the reasons that the diverse insurance branches owed in all 140,000,000 marks. Assuming out of it the legal share which the State was bound to contribute, there would

be still a debt of 108,000,000 marks, with a prospect of increase during the coming year.

As the State does not contribute except to the old age pensions, there must have been considerable miscalculation. For it was expected that by 1900 the number of deaths and new pensioners would be about equal, burdening the State with a contribution of from \$5,236,000 to \$5,474,000, whilst actually the State has to pay \$8,000,000 and the total contributions fall short by \$27,000,000.

Similar experiences have been made in Australia, as we learn from the Sydney correspondent of the *N. Y. Evening Post* (Jan. 25th.)

Varying systems of old age pensions have been for three years in force in New Zealand, for more than a year in Victoria, and have lately been brought into operation in New South Wales. The New Zealand system has on the whole worked smoothly. There the maximum pension has been fixed at the very moderate sum of £18 yearly, and though a clamor has arisen to have it raised, the government has successfully resisted the augmentation, on the ground that the colony, which is yet the most prosperous of all these colonies, can not afford it. In impecunious Victoria the amount was liberally fixed at ten shillings weekly, but was cut down by the local magistrates, in the exercise of the discretion allowed them by the statute, to an average of little over seven shillings. A great outcry ensued. The Victorian government stood firm, and proposed to reduce the statutory sum to seven shillings, but was compelled by the legislature to raise it to eight. In New South Wales the pension was also fixed at ten shillings, and there the statute has been so sympathetically administered by local boards that practically no reductions have been made.

Is the pension a right or a dole? Different views are taken. The democratic Minister of Works in New South Wales declares that it is a right, and there are some persons who are proud of being pensioners. But that is not the general view.

The New Zealand government refuses to make the pension universal, and confines it to the necessitous. There the pensioners resent the publication of their names by the newspapers. In Victoria the posting up of their names is forbidden. In New South Wales the local boards enquire into the ability of sons or daughters of applicants to support them, and sometimes reject an application if these are found to be well-to-do. In New Zealand, on the other hand, the legislature has just refused to allow such enquiries to be made. Frauds and evasions are common. The Premier of Victoria admits that there have been "some shocking cases of imposition." Some of the applicants look young for their certified years. Others are evidently able-bodied. Some would-be pen-

sioners commit the Lear-like folly of making over their property to their children, in order to evade the clause which requires that a proportionate deduction shall be made from the amount of their pension.

The Premier of New Zealand describes a "new profession" that has arisen in connection with the Maoris, to whom the statute has been generously extended. Colonists "go round hunting up applicants" for pensions, and then charge a high fee for their services. The practice may partly account for the large number of pensions granted to Maoris—1,098, or more than 1 in 40, as compared with 11,308 granted to the whites, or about 1 in 80. The New Zealand statute stipulates that pensions shall be paid only if there is a sufficient surplus revenue, and the Victoria Act requires that payments shall not exceed \$150,000 annually. These are mere breakwaters against an ever-rising tide. "Democracy is like death," said Disraeli; "it gives back nothing." The pensions will be paid out of a loan, if there is no surplus, and the estimates have been greatly exceeded in all three colonies. The amount is rising year by year, and still it will be paid. The system has proved the best bower-anchor of the New Zealand government. Dreading the repeal of the statute, not only actual and prospective pensioners, but all those on whom they would have become dependent, crowded to the polls at the last general elections and returned the ministry by an overwhelming majority. The actual working of the act in the three colonies is still contested. A Victorian legislator asserts that the only class that has hitherto benefitted by the pensions is that of publicans, and the same thing is alleged in Sydney.



Model Saloons.



HERE is in England a society, called the English Association, or Central Public House Trust. It is a business organization, conducted on business lines, with a sharp eye to a 5 per cent. return on its capital, and as such it has been a great success. Most of its public houses are in rural districts, but it has gone into larger and larger towns, and may eventually extend its activity into parts of London. It now controls twenty-two houses, each in charge of a manager who receives a salary and a commission only on the sale of non-alcoholic drinks. Each house is prepared to supply food at short notice, and each is kept scrupulously clean, and made just as attractive as possible. There is no enticing display of liquors, or manufacturers' placards, while articles of food, coffee, tea, etc., are conspicuously displayed. The profits of the bar have never been allowed to lower the rates charged for liquors, lest this prove a stimulus to liquor-drinking, and signs urging moderation are to be found in each barroom. While there is thus a discrimination against the sale of liquors as such, there is none against any particular brewers, or distillers, all of whom have an equal chance to dispose of their goods. But the Association insists upon having liquors of a high standard, as one of the motives which led to its foundation was the desire to supply the workingman with pure drinks. No liquor is sold to children, and all excise laws are strictly enforced, managers being held to account for this by frequent and rigid inspections. It is interesting to note that only four managers have failed to carry out their instructions, and that, as a body, they have worked earnestly and successfully to decrease drunkenness, the forbidding of credit being a particularly useful measure for this purpose.

By means of reading-rooms, billiard-rooms, bowling-alleys, etc., the public houses are made as attractive as possible. The English Association uses for this purpose all profits above the 5 per cent. on the capital, and so attractive has it made its houses that wealthy land-owners offer it the most advantageous terms to take over the management of public houses on their estates. Until the Association entered the field there was but one public house in Newcastle-on-Tyne, all applications for the privilege of conducting others being refused. The remarkable work of the Association's house in the way of reducing drunkenness and encouraging temperance in this town is one of the most striking examples of what has been accomplished.

From the American point of view the English movement has

made its way under far more favorable auspices than would prevail here, particularly in our chief cities. In England there is no large license fee, and the number of saloons is restricted so as to limit competition. The lack of these conditions would make very much against the financial success of a similar undertaking in New York, for instance, particularly if the reformed or model saloon should undertake to live up to the requirements of the Raines law.

In consequence of Earl Grey's explanation of the work of this English society in New York, a movement has been started there to try the plan in this country. An organization called "The Social Halls Association," with a capital of \$100,000, has already been formed to undertake work of a similar character.

The N. Y. *Evening Post* (March 14th), while not very sanguine as to the success of the experiment, hopes that it will be tried on a scale large enough to show whether it is feasible in this country, and if it should be deemed inadvisable to undertake it in New York City under existing laws, our contemporary suggests that the villages and towns along the Hudson, the Harlem, or the Sound offer a great field. Most of them are afflicted with the drinking saloon in its worst form, and are unable to offer their young men any place of recreation, barring an occasional library, to keep them from temptation at home or from wandering off to the great city so near at hand.

Anything which will throw light on the saloon problem is to be welcomed. And so well has the "Gothenburg" system of making the leading citizens of a town responsible for its liquor traffic, worked in Sweden and Norway, as to make it altogether desirable that a movement in a similar direction should be begun in this country at an early date. Out of it there might at least come that restriction of the number of saloons which is so greatly needed in most of our towns and villages.



We hear much about the stupendous extent of the British Empire, upon which "the sun never sets." W. W. Deatrick points out to the N. Y. *Tribune* that if its figures of 64 degrees 34 minutes west for Santa Cruz, and 117 degrees 3 minutes east for Balabac are correct, the sun shines every day at all times upon United States territory. In fact, we have three minutes to spare. This is because, contrary to common opinion, the sun, owing to its greater size than the earth and to refraction, actually illumines 181 degrees 40 minutes of arc in longitude. As the span eastward from Santa Cruz to Balabac is 181 degrees 37 minutes, it is evident that we have three minutes of arc to spare, or, in other words, for twelve seconds of time the sun shines on Santa Cruz before it has set on Balabac.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

Archbishop Keane and the German Catholics of Williams, Ia.—We learn from the *Western Watchman* (No. 16) that Mt. Rev. Archbishop Keane has won his case against the German Catholics of Williams, Iowa. The case is of long standing and had its beginning under the regime of the late Archbishop Hennessy. "In 1895," according to the *Watchman*, "the Catholic Church of Williams was blown down by a tornado and the Catholics were left without a church. The Catholic population of Williams is composed of a large number of German-speaking persons, and twenty-nine of these wrote a letter to Archbishop Hennessy, promising to subscribe liberally for the building of a new church, providing a priest would be sent to them who could speak the German and the English languages fluently. In accordance with their promise these German Catholics subscribed about \$3,000 for the new church which was soon after built. But for some reason or other, no dual-language-speaking priest was sent to take charge. This raised a protest from those Germans who had subscribed and they began suit to have the church sold and recover the money. Before proceedings were commenced in court Archbishop Hennessy died and the trouble devolved on Archbishop Keane for settlement. He laid the matter before his council and that body decided that the Catholic population of Williams was not altogether composed of German-speaking persons and that a majority could understand the English language. Other reasons were advanced as to why the plaintiffs had no grounds for a case—one being that as head of the Diocese of Dubuque Archbishop Keane has a right to send whatever kind of priest he deems best to any and all parishes."

We have heard it said, and it would seem to be a natural conclusion from the facts as stated above, that the late Archbishop Hennessy had promised the German Catholics of Williams a German speaking priest, and that they subscribed the money for the new church on the strength of this episcopal promise. If this be true, we must say, that while the decision of the District Court in favor of Msgr. Keane may be in accordance with the law, it does not seem to square fully with the dictates of justice.

The Threatening Schism in France.—The *Western Watchman* scouted the idea that France was facing a schism. We quoted against him the very words in which Leo XIII. uttered his apprehension of such a danger. Now the Bishop of Nancy, Msgr. Turinaz, has published a brochure full of documentary evidence. In eight chapters the Bishop treats of the different sources whence he sees the danger come. Although his language is very calm, pepper and salt are not wanting in places. Thus in the chapter on the famous "Ecclesiastical Congress" at Bourges he says in part:

"Formerly there were no congresses. To-day they are numerous. After the congress of priests came the congress of seminarians. Why not to-morrow a congress of highschool pupils for the purpose of determining the courses and methods of their studies and moderating the discipline? Why not a congress of

soldiers and conscripts to have their resolutions transmitted to their generals and staff officers? Why not a congress of sacristans to regulate divine worship in the churches and the administration of the parish finances? Why not a congress of housekeepers to regulate the domestic affairs of the clergy?"

Again, answering the objection that bishops preside at such congresses, he quotes the words of the Bishop of Dijon, saying:

"But on the part of these venerable presidents, may we not wish for a more visible and efficacious direction, for a better control of, and larger participation in, the preparation, guidance, and conclusion of the debates? Has the direction of the enterprise really been put into their hands? Do they really elect those who assume charge in their stead? Are matters conducted under their eyes and inspiration? In short, does not the alleged direction of the bishops frequently remind one of the saying applied to kings: kings reign but do not rule?"

Things must be pretty bad when a bishop in France uses such language.

EDUCATION.

Catholic Universities for Austria and Holland.—The Catholics of Austria are steadily pressing forward their plan of establishing a Catholic university at Salzburg. At the last meeting of the society formed to advance this undertaking it was reported that the sum of \$210,000 is already available. In Holland, the question of the necessity of a purely Catholic university is being ventilated in the Catholic press. While the general sentiment seems to be favorable to the project, a few prominent men take the view that the Catholics ought rather to strive at obtaining Catholic professors and tutors in the universities already existing. It is said that at present there are only two Catholic professors in the four State universities, Fr. de Groot, O. P., at Amsterdam, and Dr. Spronck at Utrecht.

THE CATHOLIC PRESS.

The Catholic Press of Holland.—Rev. P. G. Rybrook, O. Praem., of St. Norbert's College, West De Pere, Wisconsin, furnishes us the following statistics of the Catholic press of his native country, Holland: Catholic daily newspapers, 13; semi-weeklies and tri-weeklies, 27; weeklies, 51; semi-monthlies and quarterlies, 39. This makes a total of 130 Catholic newspapers and other periodicals for a population of less than two millions. Some are, of course, weak, but many are high-class, and the general average is very fair.

An Appeal With Regard to a Catholic Daily Newspaper for the U. S.—We are asked to give space to the subjoined appeal:

The necessity and usefulness of Catholic dailies has been much discussed of late years and almost generally admitted. The ability of the American Catholics to publish and keep up one or several dailies has not been denied. Some writers on the subject have advanced discouraging figures in regard to the expense connected with a venture of the kind. The expense will, however,

depend a great deal on the manner in which the daily will be issued and on the management of the enterprise. It is well known that many of our Catholic institutions, as also our parochial schools, are conducted and kept up at one-third less expense than others. I know of a wealthy non-Catholic in Ohio who, when asked why he contributed more liberally to Catholic institutions than to others, gave this answer: Because I know that the dollar I give to a Catholic institution will go twice as far as the one I put elsewhere; and it was always my aim to put my money where it will do the largest amount of charity.

My own experience as well as personal observation has shown me that a number of very difficult undertakings have proved successful, though many persons had predicted that they would be complete failures. Those who wish to see a Catholic daily started in this wealthy country of ours should not be so easily intimidated; on the contrary, the greater the opposition the livelier should our efforts be. The cause is too important to be dropped so quickly.

The first Catholic daily should be started in a city like Chicago, and, of course, on sound business principles. Within a radius of from two to three hundred miles from Chicago an immense number of Catholic homes can be reached within twenty-four hours.

Let us choose one or more centres of correspondence, to which the friends and advocates of the project can send their encouraging letters, and thus pave the way for getting in touch with those of the same disposition and tendency.

We may thus also find out where those are who wish to make special donations and subscriptions. It is possible that we will meet with sufficient encouragement to make the expected daily soon forthcoming.

Who is willing to make a special donation of \$25 or more to start a Catholic daily? (The undersigned is willing to give \$100.) Who is willing to subscribe for three years and pay in advance \$6 a year, or twice that amount, for the contemplated Catholic daily? (The undersigned is willing to pay \$12 a year for three years.)

After favorable answers shall have been obtained, a place will be appointed where those interested in this matter can meet and consider what practical steps should be taken for future proceeding in the direction towards a lively and wide-awake Catholic daily.

Correspondents may address their letters to (Rev.) M. ARNOLDI, Ft. Jennings, Ohio.

LITERATURE.

An Estimate of Huysmans as a Writer.—P. Jean Noury, in an appreciative review of Huysman's latest book, *De Tout*, (Paris, Stock, 1901), in the *Etudes* of Feb. 20th, gives the following fine and judicious estimate of this sensational convert as a writer:

"Huysmans is a poet, whether he is aware of the fact or no; he sees the soul of things, very frequently at least, and only a poet could write the descriptions which fill his books. He is a painter, though he may never have even touched a brush; the ideal attracts and charms him. Poetic and artistic traits are spread over all the pages he has written. But we find there also, in an almost equal dose, a taste for the extraordinary, the bizarre, frequently even the grotesque. He loves stupefying, monstrous, improb-

able things. . . . Huysmans is a painter, we repeat it; but he prefers caricature to portrait painting. Everywhere he forces his colors, whether it is the good or the bad he depicts. It is claimed that he is not commonplace; I readily grant it; he is excessive in everything, and this feature, no doubt, is one of the attractions of his books. We sincerely believe that he owes his vogue and success as a writer to his faults at least just as much as to his good qualities. . . . From the religious view-point the present work is unobjectionable. It shows profound respect for the faith, for piety, for the Church. But no more than his other writings can we recommend *De Tout* to the young as a medium for cultivating their taste. He has in him the stuff for a *littérateur*, but he will never be one. He deviates too far from the sound traditions of the masters of our tongue. In becoming an apostle of the realistic and impressionist school, he has closed for himself the portals of the future. Had he become a disciple of Louis Veuillot, instead of swimming in the wake of Zola, he might have been able to take an honorable place in the literary gallery of our time."

★ **A New Edition of Kaulen's Translation of Josephus' Antiquities.**—We have received from B. Herder, 17 S. Broadway, *Flavius Josephus' Jüdische Alterthümer. Uebersetzt von Dr. F. Kaulen. Dritte Auflage. Druck und Verlag von J. P. Bachem, Köln am Rhein.* This is the third revised and corrected edition of the excellent German version of Josephus' Antiquities of the Jews, begun in the early fifties by Professor, later Bishop, Conrad Martin, continued by Velten, completed, and now entirely overhauled, by Rev. Dr. Kaulen. It is destined chiefly for educated people who aspire to a scientific knowledge of our religion, and must prove especially useful to those who teach Bible history. The notes are few and brief, but to the point, and some rather irrelevant chapters spun out by Josephus (such as the dialogue between Joseph and Putiphar's wife) have been shortened, which does not detract from the value of the work, as the professional scholar will refer to the original anyhow in his studies and quotations. (For sale by B. Herder, 17 S. Broadway, St. Louis. Price, net \$3.15).

Revue des Questions Scientifiques.—Published quarterly at Louvain, Rue des Récollets 11, by the Société Scientifique of Bruxelles. 320 pages, large 8°. Price per annum, 20 francs.

The January number, before us is very interesting even to those who cannot soar to the full height of the learned scientists whose essays fill these pages. It has long articles on the plurality of inhabited worlds, sanatoria for consumptives, the diverse expeditions to the North Pole, electric furnaces, etc.

We recommend it to all who understand French and wish to keep well posted on scientific questions.

Religious Education and Its Failures. By the Rt. Rev. J. Bellord. Ave Maria Press. 10 cts.

Msgr. Bellord declares himself a decided opponent of learning catechism by rote. He wants the teacher to interest his pupils by the living word. We agree with him in full and recommend his little essay to all teachers and catechists. But his views on memory we do not approve, nor can we concede that learning by rote is as universal as he would have us believe.

MISCELLANY.

A Practice Which Ought to be Discouraged.—In connection with the note in No. 5 of *THE REVIEW*, Why Bishop Matz Refused a Purse, a reverend subscriber writes us:

The Bishop of Denver has set an excellent example in refusing a purse from his clergy. His excuse was plausible and his manner of declination in keeping with good taste and decorum. A few more examples of the kind will do much toward discouraging the abominable purse fad. He who busies himself about getting others interested in making up a purse, to be given to somebody who is not on the verge of poverty, lays himself open to the suspicion that his main object is not so much to help and honor the recipient of the purse, than to ingratiate himself with the same, at the expense of all those who are called upon to contribute. Getting up a purse for somebody who is not greatly in need of help, is putting him so to say on the poor list, most likely against his will, if there is some principle and self-respect about the man.

How Bishop Glennon Would Celebrate St. Patrick's Day.—Rt. Rev. John J. Glennon, Coadjutor Bishop of Kansas City, in an address delivered in this city (St. Louis) on St. Patrick's Day, said, among other things, according to the report of the daily *Globe-Democrat* (March 18):

"It appears to me that properly to celebrate the feast (St. Patrick's) one mass is not sufficient. Did the liturgy of the Church permit, I would gladly see three solemn masses said this morning. The first should be for St. Patrick. In white vestments with joyous music—with pomp and ceremony—would we honor St. Patrick. And then at its conclusion we would lay aside our vestments of white to put on the red vestments that symbolize martyrdom, we would celebrate another mass in honor of the Irish martyrs, the men and women who in all these hundreds of years, died for Erin and for God. Then, again, I would change these vestments. I would wear the color of sorrow. I would set the black pall before the altar and I would chant a requiem for the thousands and millions of Ireland's children who went down to death—victims of starvation; who filled ditches or nameless graves in the old land, or, driven into exile, found resting-places in the watery deep or the fever camp on some foreign shore. Thus would I celebrate St. Patrick's Day, and in this threnody would I represent the history of Ireland."

Ping-Pong.—This new game has suddenly become "the rage," and there are reasons for believing that it is a real addition to our enduring games. The *Independent* publishes the best description of ping-pong we have yet seen:

"Ping-pong is nothing else than lawn tennis reduced to the dining-room table. The rackets, ball, and net are miniatures of its grass court parent. The rackets are little battledores, and the ball is of white celluloid and of such egg-shell weight that it will not scratch the most polished table or break the *bric-a-brac*. The scoring is the same as in lawn tennis. The only difference between the two games is that in ping-pong but one ball is allowed for the service, and no ball can be hit on the volley—that is, every

stroke must be returned on the first bounce. One might imagine that this would make the game monotonous and unskilful, but, like golf, its virtues only reveal themselves to the devotee. There is a great deal more exercise in ping-pong than in billiards, though one does not have to play in flannels."

As the game does not demand unusual strength, endurance, or any running, but only a quick eye and wrist, a woman can play it about as well as a man. Our contemporary recommends ping-pong, therefore, as an ideal social sport for evenings and rainy days, and especially for those persons who lead sedentary lives and who cannot enjoy sunshine athletics.

Although ping-pong does not afford so much variety or such opportunities for the display of delicate skill as billiards, it has the great advantage of being within the means of the slenderest purse and of furnishing a greater amount of exercise.

The new fad, by the way, already has its new book: 'Ping-Pong (Table-Tennis): The Game and How to Play It,' by Arnold Parker, winner of the Queen's Hall open ping-pong tournament. There are numerous illustrations, and the little book is likely to be servicable to what it calls "intending pongists." The author magnifies his office, exhorting "ladies who intend to take up this charming and fascinating pastime to give it the serious attention it merits. For," he concludes, apparently without irony, "there is no other game which offers so many possibilities to excel and play on equal terms with men." The little manual bears the Putnams' imprint.

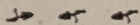
A Modern Historian's View of the "Cogent Parallels" Between Buddhism and Christianity.—In his *India Old and New* (New York: Scribner's Sons), just published, Professor E. Washburn Hopkins, of Yale University, devotes a chapter under the caption: *Christ in India*, to the much mooted question as to the possibility of direct or indirect connection between Buddhism and Christianity historically. He carefully weighs the so-called "cogent parallels" between the two religions and shows that most of the Buddhistic resemblances can actually be proved to be later than Christianity, and concludes:

"We may, I think, as open-minded historical students, safely assert that the Christian religion, according to all the evidence, was not plagiarized but original. At the same time we must admit that there is historical possibility in the view that the Christian narrative may have been affected by Buddhistic tales, but we must just as decidedly maintain that no cogent proof of this view has yet been furnished."

The much exploited resemblances between Krishnaism and Christianity are similarly discussed. Strong enough evidence is brought forward to show that, instead of being influenced, Christianity must itself have exercised an influence at least upon the later developments of this great religious rival of Buddhism in India. On the whole question of presumed Indian influence on Christianity, the author concludes that the historical data furnish "no base for the belief that the original narrative of Christ's birth and teaching derives from Hindu sources."

NOTE-BOOK.

Editorial Letter-Box.—G. A. Sch.—1. THE REVIEW will probably treat the question of Christian labor unions at some length in the near future, and then your note will find proper consideration. 2. *Public Opinion*, New York, is a journal along the lines you indicate.



Speaking of the several new Catholic journals that have lately sprung up, the *Catholic Telegraph* (No. 9) expresses the opinion that "the result, for most of them, will be the expenditure of hard-earned cash, and, finally, disastrous acquaintance with the sheriff."

It is an easy thing to start a Catholic newspaper—as easy as falling off a barkless log with no knots on it; but an infinitely laborious and thankless task to keep it alive for any length of time, except at the cost of prostituting especially its advertising columns to all sorts of base uses. *Crede Roberto experto!*



Since it has developed into "the model Catholic weekly of the United States," the *Church News*, now the *New Century*, of Washington, D. C., no longer reaches us as an exchange. The other day a reader sent us three clippings from the issue of that paper dated February 15th, which afford food for thought. The first is a letter of approbation by Cardinal Gibbons, in which His Eminence expresses his "heartly approbation of the *New Century* and the work it has undertaken." Of the nature of this work we get a startling idea from the second cutting, taken from the same issue, in which J. William Lee, undertaker, is permitted to advertise that he has a "crematory on the premises," and from the third, apparently an editorial expression in the same number, in which we are assured that "the only government in nineteen hundred years that has treated the Church fairly," is our American government.

If such a newspaper "answers a need in the presentation of Catholic thought and sentiment," as the Cardinal says in his letter of approbation, Catholic thought and sentiment in the Archdiocese of Baltimore, and particularly in the capital city of the nation, must have sunk to a deplorable ebb, and we are no longer surprised that we have been stricken from the *New Century's* exchange list, for with "Catholic" periodicals of this kidney THE REVIEW has notoriously neither patience nor mercy.



In various parts of the country there has been inaugurated a new movement for the taxation of Catholic church and school property. In Chicago, the Turners and Labor federationists, together with a few German infidel lodges, have begun a public agitation for the taxation of all church property, that funds may be obtained for the free distribution of text-books in the public schools, a proceeding which the Catholics of that city have recently prevented by a mandamus against the School Board. In Wil-

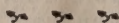
mington, Delaware, the attorney for the Levy Court (some Masonic or semi-Masonic lodge, we presume) has filed a suit against St. Patrick's Catholic congregation to compel payment of taxes on their parochial school buildings, which, under the State law, are exempt from taxation. It will be well for Catholics everywhere to watch these spasmodic resuscitations of A. P. A.-ism and nip them in the bud. Vigilance is the price of liberty.



✕ With the January issue, the *American Catholic Historical Researches*, published by Mr. Martin I. J. Griffin, at 2009 N. 12th St., Philadelphia, began its nineteenth volume. As the editor rightly observes, "That's la llong time for a publication not appealing to popular tastes, passions or whims to live." The *Researches*, which aim to open up to the general public the original sources of information on the history of the Catholic Church in this country, has lived so long because it had a useful purpose, and fulfilled this purpose. We trust it will live for many years more to expose fables and fakes and to bring out the truth, which Leo XIII. has declared to be the chief object of history. Being published quarterly at one dollar a year, it deserves much wider and more enthusiastic support than it has yet received, and we write these lines, dictated by personal gratitude to the labors of Mr. Griffin, in order make his *Researches* known to all our readers and to procure for them at least a few new subscribers. Mr. Griffin as a temperance reformer we have often opposed; but Mr. Griffin as a historical researcher has always had our sympathy and support, and now that he has given up his polemical *Journal* and is devoting all his time to historical work, we consider it a duty and a privilege to advertise him and to further his work to the best of our ability.



The felicitous coinage of "morganeer" suggests that our vocabulary might be still further expanded on the same principle and incidentally serve to perpetuate historic names. Why in time to come should we not say that our universities have been "rockefellerized" rather than endowed? That our public libraries have been "carnegied," our literary fields "howelized," and our rum shops "nationed?" There are no plainer ways than these of preserving and popularizing the large facts of history while we talk.



We are glad to see at least one of our more widely circulated popular Catholic weeklies take up the "endless chain prayer" humbug. The *Catholic Columbian* says in its No. 9:

"An 'endless chain' prayer in honor of St. Joseph is being widely circulated through the mails. Its origin is shrouded in mystery, and owing to the numerous times it has been copied and re-copied, it has become incoherent, absurd, and scandalous. It is a species of pious fraud, the work of a crank, and does considerable mischief."

We hope all the other Catholic papers will lend their aid in its suppression.

